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TRUST.

ALL men trust in something; if in nothing else, all trust in the continued on-going of the course of nature. All believe that the sun will rise to-morrow, and will rise upon a stable earth; that the revolving year will bring the seasons in their turn; and that sunshine and rain will alternate, and ripen the fruits of the garden and field. It is obvious that if this trust and faith were not universal, mankind would gradually perish from the earth. Very few indeed ask themselves why they believe this, or could answer the question if it were asked. All they know is that it is so, and only one who was insane or foolish could doubt it.

But life is full of contingencies, where one thing or another may take place. The timid and anxious fear disaster in the same circumstances in which the bold and sanguine hope. Of course all who do not sink into despair and inaction, have some trust. What is it they trust in? The natural forms of trust are, in the course of nature, in man, in ourselves. The only spiritual trust is in God.

Trust in ourselves is the most common trust. There may be some — a very few — who are so feeble that they have almost none of it. But we are all inclined by nature to trust in ourselves, and we remain in this trust except so far as the Lord is able to lead us into a better trust. When merely natural, it stands in exact opposition to trust in God.

These two form a test of character. So far as one trusts in himself alone, with no look to the Lord and no reference to Him, he is under influences from hell, and is building for himself a home in hell. So far as he has risen from this low, natural level, and learned to look to the Lord and trust in Him, just so far is he building up for himself a home in heaven, for the very light and life of heaven, and all its hope and happiness and strength are from trust in Him.

An angel's trust in God, is trust in one whom he knows as his Father; who, he is sure, loves him absolutely, and has perfect wisdom to discern and perfect power to do that which is best for him. It is not easy for us to imagine such a state of mind; but so far as we can do this, we may understand the blessedness of such a trust, and know why the Scriptures declare this so repeatedly. The following are a few of these many texts: "Blessed is the man that maketh the Lord his trust." "How great is the goodness which Thou hast laid up for them that trust in Thee." "None of them that trust in Thee shall be desolate." "He shall deliver them and save them because they trust in Him." "Trust in the Lord and do good, and verily thou shalt be fed." "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass."

The Lord is Love itself. It is of the essence of Love to desire to give all that it has and is,— to give itself. It was from this desire that the Lord created men, and therefore created them such that He might give to them His own life. Because in His life is perfect freedom and absolute individuality, He so created men that they may have freedom and individuality, each man being himself, and whatever he chooses to make himself. Without this freedom and selfhood, men could not receive that divine life of which they are essential and vital elements. But because men possess this selfhood and freedom and power over themselves, the Lord can bestow His best gifts upon them only through their wills, and only as He can make them willing to act with Him. That they may be led to this condition,

or to form this character, is the end of the Divine Providence in all its dealings with men. And the natural forms of trust to which we are all inclined, (as trust in the course of nature, trust in man, and trust in self,) are given to us that they may introduce us to, and may themselves rise into, trust in Him. If our trust becomes a trust in Him, it does not lose or renounce the lower and natural forms of trust, but it imparts to them a new life, which is the life of heaven.

Our trust in the course of nature then rests no longer upon mere habit, or a kind of instinctive belief that what has been will continue to be. Its foundation is the certainty that the God of Nature, who created it, infills it with Himself. He is Love; and all the forces of nature, in all their forms and activities, are only forms of love, always alike on the largest scale when moving the suns and planets of the universe, and on the smaller and the smallest when grains of sand and drops of water obey them; always activities of love, tending always to the ultimate good of all His children. And then our trust in nature becomes an abiding and undoubting trust that whatever occurs is seen by perfect wisdom to be the best thing which could occur for every one whom it reaches.

So, too, our trust in mankind rises. It is founded now upon the knowledge that all the children of our Heavenly Father are brethren, all moved by His inflowing spirit to love each other, so far as He is able to make them willing to receive this influence. Our trust in others is then one with our consciousness that they have a right to trust in us, and with our faith that the Lord will overrule their actions and our actions for the ultimate good of them and of ourselves.

And even our trust in ourselves is vivified with a new life. It rests upon a conviction which never leaves us, that the life He gives us is given us to be ours by virtue of the constant gift, and thus to make us ourselves. It makes our life one continuous effort to use that life in His service, and

therefore in the service of our brethren, because that is the service He asks of us. And so far as that is the end before us in all our actions, we are sure that He will assist us even with His own Omnipotence.

Such a trust in ourselves has become a body of which trust in God is the soul. It no longer draws us away from God. It does not lead us to think we need do nothing ourselves because He will act for us, and by this falsity lessen our activity and usefulness. It leads us to be as active in usefulness as possible, knowing, always, that all our strength is His, given to us by Him, and the more and better use we make of it, the more will be given us.

Thus it is that these natural forms of trust are provided as means to lead us to the highest trust: to trust in the Lord. This is the end which Divine Providence looks to in all the circumstances, conditions, and events of this life. It is the end for which we are created. The reason is, that trust in God is the one thing by means of which He is able to give us that happiness which He infinitely desires to give. It is very difficult to raise our thoughts so near to heaven, that we can form any distinct idea of what life is there; not external life, for of that, aided by what Swedenborg has told us, we may form at least an imagination. But of the internal life of heaven, what can we think or say? Angels live constantly in His presence; not that they see Him personally, but that He is always before their thoughts, and in the Sun of heaven they see more than His symbol and representative, for they know that it is the first Form which He puts on as the instrument of universal blessing. In its light they see His wisdom, in its heat they feel His love, and in its constant action they see Him creating and preserving all things, even as we, on this earth, are able to recognize in the natural sun, the source and the sustainer of all natural existence, but far more distinctly. In the air and ethers which envelop them, they see an unfathomable ocean which He has created, that He might fill it with His Spirit and be

near to every one, yea, in contact with him, at every moment of eternity; and at every one of these moments they feel that He is *in them*, with His love and light and blessing. Who can even imagine what must be their trust in Him, or what the happiness derived from this trust?

This is the end for which we are created. Therefore, by the question whether we are approaching this end or going always farther from it, we may determine whether we approach heaven or are going away from it. All the natural means and instruments of good are subjected to our freedom, and we may make of them instruments of good or of evil as we choose. So, we may rest in our trust in Nature, or in ourselves, closing them against the influences which would fill them with a better life, and thus cause them to exclude from us the life of heaven, and bar its gates against us. So, too, if we have some trust in God, we may see what it is, strong or weak, pure or mingled, constant or fluctuating, and find in this one test of our nearness to or our distance from Him and heaven. Do we habitually look to our Father in heaven for guidance and support? When storms assail us and misfortune threatens or oppresses us, do we see through the clouds the sunshine of His love, and when they scatter and the brightness of day returns, do we see in the relief and in the good that come to us, His gifts, and are we sure that He permits disaster and distress to fall upon us, only that, by their effect upon our characters, they may enable Him to give us the happiness it is His infinite desire to give?

It is not uncommon for those who are able to feel the support of some trust in the Lord, for themselves, to be without this trust for others whom they love. Children, or other relatives, are dependent upon them. The end is drawing near; and the fear of leaving these dear ones without adequate provision, torments them with anxieties. These anxieties really come from their mistaken belief that it is they who in their own strength supply the necessities of those who were dependent on them. Let them remember that

they could not give them a garment, or a loaf of bread, if their Father in heaven did not enable them to do so. They may die, but that Father still lives, and His arm is not shortened or weakened because they die. The Father of the fatherless will count the hairs of their children's heads, — for they are His children too, — and be sure to keep them in comfort unless discomfort be better for them; and will give them abundant means, unless want and poverty will best promote their eternal welfare. And will they, as parents, be cruel enough to wish their children well off here at the cost of their happiness hereafter?

The feebleness of our Trust in our Heavenly Father indicates, and in part arises from our imperfect belief in another life. For if our belief in that life were as distinct and definite, and free from doubt, as it should be with any one who has learned the truth revealed in the writings of Swedenborg, it would be impossible for us to forget that this transitory life has no real value, except in the preparation it permits for that life. Our natural man is very slow to receive this belief in its fulness. It tells us that we *know* we live here, and do not *know* that we shall live there; and then we forget the unending happiness for which what we are permitted to suffer here is the appointed and the only means. Why it is so we do not know; and it is just here that our Faith should come in, and be the substance of things hoped for, and the evidence of things not seen.

The apostle Paul says, "Whatever is not of faith is sin." Most true; most certainly true is this. Is it not sin to deny the Providence of God, to doubt His presence, His power, or His love? Is it not certain that if we do not trust in Him, it is because we do not believe? For if our belief in the goodness and the power of one who was always taking care of us was perfect, without reserve and without doubt, must not our trust in Him be perfect and constant? Then, in our hours of darkness, it may help us to fight against those who are oppressing us, if we remember that we are fighting against one form of that sinfulness and

selfishness which He will surely help us to contend against and conquer, if we ask His help.

If we will but open our eyes and our hearts, we are never left without instruction and guidance and experiences which should give us trust in Him, and strengthen the trust we have. But in this life this trust cannot be perfect, for the reason that this is earth, not heaven. Perfect trust would convert even this earth into heaven. While we live in this world we cannot outlive the need of the suffering which comes when He sees it best, and in the form and measure in which He sees that it will be best fitted to strengthen and purify our faith.

The internal man of Jesus Christ was the Father Himself, who had assumed a human nature to work out our redemption. This human nature was enlightened from within, so that from childhood He knew that He must be about His Father's work; He knew who His Father was, and what that work was. But through that human life, as we know, not only from Swedenborg, but from the gospels themselves, He had states when the natural obscured the spiritual, as well as states in which the spiritual was triumphant. These alternations lasted to the end, to Gethsemane and the Cross; and on the Cross He cried, "My God, my God, why hast Thou forsaken Me?" By this last temptation, of which no mortal man can conceive the intensity, the work of glorification was accomplished. And soon He said from the cross, as John tells us, "It is finished;" and then, as Luke records, "Father, into Thy hands I commit My spirit."

When the fears, the mental distress, or external calamities, which are necessary to advance our regeneration, come to us, trust in God will bring us consolation and strength. But it must not be a trust that our wishes will be gratified, and what we deem our wants supplied. That may or may not be, as shall be best for us. His wisdom cannot be governed by our wisdom. It must be a trust that He will so restrain the swelling waters that they shall not overwhelm us, and that out of ap-

parent evil He will bring abiding good. It may be that poverty has come, or is drawing near, that sickness threatens, or has smitten us, that disappointment of our cherished wishes, or the fear of this, has darkened our sky. Let us not strive for trust, merely in the hope that it will prevent or put an end to these calamities. They would not have come if He Who is perfectly wise did not see that they would be good for us. And because He loves us, we shall call upon Him in vain to withhold from us what may be the instruments of blessing. "Thy will, not mine, be done." When this is in very truth our prayer, then will our trust in Him make it possible for His will to be done in us and in all that concerns us.

For then will our trust, in the first place, confirm our assurance that His love still rules, that He will restrain our sufferings within the narrowest limits which will permit them to have their best effect, and that they will pass away — must pass away — and we shall reap in joy what we have sowed in tears. By thoughts like these Trust in God will give us in our trouble hope, patience, and strength. History tells us of martyrs to whom just these thoughts gave hope, patience, and strength, in the midst of agonies to which all that we have to endure is very little.

In the next place, trust in God may promote, or possibly accomplish, the very work which these calamities or sufferings came to do. Certain it is that they would not have been permitted to come but for a good purpose; and equally certain must it be that when that purpose is accomplished, they will be made to pass away. Surely we can see that trust in the Lord may hasten and complete the good these sorrows were intended to do, and in this way hasten their removal. It cannot be a vain hope that this trust may, sometimes at least, open our eyes, and enable us to see why we suffer so, or what wrongful feeling or habit this sorrow rebukes. Then, if we set ourselves in earnest to repent of it and remove it, this trust will be for us the best means of escape from the sorrow itself.

But the third, and by far the highest use of Trust in our Father remains. Our suffering and distress, of whatever kind it be, was permitted to come that it might help us to be heavenly; this truth I repeat again and again, for if we lose sight of it we shall have no ground to stand upon, and no possibility of understanding the Divine Providence. Then, if trust in the Lord is of the very essence of heavenliness, may we not be sure that an effort to trust in Him, to hold on to this trust with a grasp which is all the stronger the more the enemies of our souls strive to rend our trust away, to bring our minds and hearts into such a state that we can say even from the heart, "Though He slay me yet will I trust in Him,"— is it not certain that this effort will help us to be heavenly; to rise from the earthliness whence comes all pain and sorrow into the heavenliness where pain and sorrow are unknown? Is it not certain that this trust, founded as it must be on Faith, and associated as it must be with love and obedience, will prepare us for and secure to us that life in heaven, one hour of which would overpay all the sorrow and suffering of earth, but which will know no hours but those of eternity? When this end has come, with what inexpressible thankfulness shall we look back upon those gifts of pain which have brought us to that home where pain is no more, and peace is evermore.

THE LATIN VULGATE.

The Vulgate edition of the Bible is attributed chiefly to Jerome, commonly called St. Jerome, who was born in Dalmatia, in about 331 A.D., and died at Bethlehem in 420. His parents being wealthy, he was carefully educated in the Greek and Roman classics, under the grammarian Donatus, at Rome. "He did not escape the contaminating licentiousness of the capital, but his feelings were excited by the catacombs and tombs of the martyrs; and, becoming in-

clined to the Christian faith, he became acquainted with several of its preachers in Gaul and on the Rhine, and was baptized, before his fortieth year, at Rome."

Four years he spent as an anchorite in the deserts of Chalcis, east of Antioch; then, obtaining ordination as a presbyter, at Antioch, he soon after placed himself under Gregory Nazianzen, Bishop of Constantinople, and at length went to Rome and became a highly acceptable expositor of Scripture, especially with women of rank, several of whom he persuaded to become nuns. His epistles to two of these, Marcella and Paula, are highly celebrated. The latter lady he persuaded to accompany him to Palestine, in 386, where he founded with her funds the Convent of Bethlehem.

Pre-eminent as a controversialist, he was often very bitter, but his lively and glowing imagination rendered his style interesting, and for thirty years he wielded an immense influence from his solitary cell, which he was careful to locate beside the cell that all tradition assigned as the birthplace of the Saviour. Here he is said to have translated the Bible, availing himself for the Hebrew, which he understood better than any other one, of the Fathers, of the instructions of the distinguished Rabbi Jochanan, head of the famous Jewish Biblical School, at Tiberias, on the south-west shore of the Sea of Galilee.

Traditional art, sanctified by the Church, represents him as frightfully emaciated by the fashionable asceticism of his age,—a second John the Baptist, indeed, in appearance. And all antiquity, without a dissentient voice, at least without any that could be heard down the ages, ascribes to him the virtues supposed to belong to primitive Christianity.

Such was the competent and accomplished man, or saint, to whom Christianity is indebted for its Bible more than to any other, as Jerome's Vulgate, besides being adopted in full by the Roman Catholic Church as the basis of infallibility, has contributed more than any and all other translations to mould the character of all the versions in every modern and some ancient languages. Yet has any one of

my readers ever seen or heard of a person who has read it entirely through?

Among the very numerous translations of the Hebrew Bible and Greek Testament into Latin, in Jerome's time, the most in vogue was that called "*the Itala*," parts of which are still to be seen, and some of it is assigned to a date coeval with the Apostles. It was, however, itself, as to the Old Testament, chiefly a translation from the Septuagint, that is, the Greek translation of the Hebrew Bible, made in the time of the Ptolemies, and at the King's command, by the most learned Jews of Egypt and Palestine.

Jerome's original purpose was simply to revise this Itala Latin version; but he found the text of both it and its original, the Septuagint, so corrupt, that he concluded to make a new translation directly from the Hebrew text, helping himself also with existing Syriac, Arabic, and Greek versions. To this also he was likewise urged by Damasus, the putative "pope" of the time. This new version he is said to have begun in 385, and to have finished in 405.

It was not, however, received into favor at once, or widely, having for a long time the Itala for its chief rival. But in two or three centuries it had acquired a repute far beyond all other versions, though it, of course, could not boast of being exceptionally free from the usual corruptions from copyists, revisers, critics, theorists, infalliblists, and fanatics. Indeed, it suffered grievously from them all. Modern scholars, too, find Jerome himself napping or ignorant, not unfrequently, where it cannot be his copyists who are to blame.

This text of Jerome's, such as it was, was revised in the ninth century, by Alcuin, the renowned abbot of Canterbury, appointed and assisted, it is asserted, by Charlemagne. Reference was had in this revision, to the original Greek and Hebrew. Archbishop Lanfranc, in the eleventh century, again revised it. Finally, the Council of Trent, in 1545–6, took this Vulgate version into the hands of the Church, to "prevent intermeddling." Pius IV. and V. set

about this edition successively, got a press into the Vatican on purpose, assembled scholars, and one of the popes corrected the proofs, getting out their edition in 1590.

But this edition was soon found to be so imperfect, that Gregory XIV. called another assembly of learned men, who revised the book well and thoroughly, producing "The Holy Bible of the Vulgate edition, of Sixtus V.," Pope, 1593,—that is, *The Vulgate* of to-day.

Stamped as it was with papal authentication, however, this Vulgate was found "so excessively erroneous" that the next pope, Clement VIII., got out another edition still, said to "differ widely;" and though this itself is far from correct, all the copies of the Vulgate now in use are derived from it.

The latest authentic edition by a pope is believed to be that of Leo XIII., published at Frankfort in 1826. From this, Bagster's is printed. But the writer has never found a Vulgate of this edition, or of any other, for sale. Some people, probably, think it is not best for some other people to know too much.

At the present moment, scholars are agreed that the text of the Vulgate is, as they phrase it, "in a shocking condition," — to say the least, it is in a very improvable one; and those unfamiliar with the remarkable curiosities of the Papal Church, might suppose that its very first object would be to utilize its unlimited facilities, its long-accumulating treasures of manuscripts and editions, and every kind of literary wealth appropriate to the purpose, its abounding resources of power, and talent, and learnng,—in producing, if not a Latin Bible as perfect as the immensely improved condition of philology would admit, at least a thorough, scholarly, and altogether worthy recension of the Latin text.

But though competent scholars have attempted again and again to interest Rome in the matter, have again and again urged it upon her, in the name of literature, scholarship, and religion, or begged to be allowed to use her miserly-hoarded treasures in doing it themselves, she has not only turned away an indifferent ear, a cold, discouraging eye from

all movements in her own communion towards a revision, but even denied simple requests of use of manuscripts for any such purpose,—and the scandal to Christianity grows every year more scandalous with every year's advancement of Biblical Criticism.

CHURCH-SCHOOLS.*

THERE has always been a difference of opinion among those who have enlisted under the banner of the New Church as to the policy to be pursued by that body in regard to education; some advocating the establishment of schools and colleges under the auspices of the Church, while others have contended that the peculiar work of our denomination lay in other fields, and that the enlightened spirit of this age which has pervaded all minds and all civilized communities, may safely be intrusted with the education of our children.

The question is one of far more importance than seems to be generally acknowledged.

For the dissemination of Divine truth among men, three principal methods have been devised, and are now in general use.

The first was authorized and commissioned by the Lord Himself. His last words before He was taken up, were addressed to those whom he had ordained to this use. From the days of the apostles the preacher has deservedly held a high rank, both from the quality of the use which he performs, as well as being, in some sense, a representative of his Divine Master. His ministrations affect all classes of society, all ages and conditions of men. He may, in some sort, be said to be an institution peculiar to Christianity. He communicates the living Word by the hearing

* This paper is the principal part of an Address delivered at the Annual Commencement of Urbana University, June 28th, 1876.

of the ear, the celestial representative of obedience; and he is authorized, by his office and nearness to the hearer, to do all in his power to move the affections as well as the thoughts of men in the cause of their eternal salvation.

The second method is of a widely different character. We are told in the writings of the New Church that one reason why the Lord was born on this earth, in preference to any other, was because the art of writing existed here. That art furnished the means by which the knowledge of such a stupendous historical fact might be handed down from age to age, and moreover, by which the Divine wisdom, which belongs to a higher sphere, might be ultimated and forever fixed in human thought and language, under the guise of precept and allegory.

Thus we see the pen has played no unimportant part in the destiny of our planet. Even by those who do not accept its loftier claims, it has been pronounced "mightier than the sword." Its modern brother, the press, is to-day regarded as the most efficient engine for good or evil, now in use among civilized men. The permanence of its records, the vast numbers of minds which it influences, by modern appliances rendered well-nigh miraculous, justly entitle it to be so regarded.

The peculiar agency in the promulgation of the doctrines of the New Church to the world thus far, may be said to be the press. The second coming of the Lord in the spiritual world, and into the minds of men, in the spiritual sense of the Word, has been heralded, not through apostle or prophet, or signs in the natural heaven above, or the earth beneath, but by means of printed volumes, carefully edited and gratuitously distributed among the libraries of Europe. Thence they have been taken, as men were prepared to receive them, and their precious contents disseminated mainly by means of the same agency which called them into existence,— the press.

Of these two methods of making known to the world those truths which in the goodness of the Lord have been

revealed to her, the New Church has made most noble use. She has organized a ministry and worship fully equal to the accommodation of those who have as yet entered her fold. Her methods of worship and the teachings of her pulpit have been justly admired by many who do not regard her as their spiritual mother. Her literature is a feature of the age. Her enterprise in printing and publishing, in offering and selling and giving her books, is deserving of all praise. Her efforts and her labors in these directions will doubtless meet with their reward.

The third method for the dissemination of truth is the school. Concerning this I propose to offer a few remarks. I shall not attempt to add to, or strengthen, the arguments which have been so ably presented by others, in regard to the importance of a New-Church college, and the peculiar and indispensable use it is intended to perform. My task will be a more homely one, regarding the more practical and external bearings of the question of church-schools in general; in other words, the necessity of a religious training of the young for the maintainance and perpetuity of our doctrines among men.

At this day, when Christendom is divided into numberless sects, each one of which claims for itself the possession of the keys of the heavenly gate, and reluctantly, if at all, concedes to the others only a possibility of salvation, a church-school cannot be acceptable to the masses of a people. By a church-school we mean an institution for the training of the young, in which all the instruction directly or indirectly connected with religious subjects, shall be in accordance with the system of religious doctrines taught by the denomination to which such school belongs. Thus defined, and in the present state of the religious world, no church-school can be universally popular. Where there is one voice to uphold and defend it, there will be ten or an hundred to decry and deny its usefulness. Where there is one heart to love and revere it for the good which it does, there will be a score to dislike and to hate, and many who would

rejoice to see it removed to its very foundation-stone. The few look upon it as a blessed place where are more perfectly taught those truths which they earlier learned at their mother's knees; the many, as a pestiferous centre whence are disseminated falsities and heresies of a character more or less dangerous to the good of society and the salvation of men's souls.

It is clear that this state of the public mind is both unnatural and anomalous. Church-schools were not always so regarded. The jealousy of them is no proof that they should not exist, or that they may not be the best of schools. The false estimate of their value arises from the divided state of the Christian world. The divorce between secular and religious education threatens to become complete, and yet such a divorce would be, among Christian peoples, a calamity only less terrible than the abjuration of Christianity itself. The religion of Christianity claims to regenerate by means of truths taught to the understanding. These truths can never reach men except by teaching. There are no means so efficient for teaching them as schools for the young. It is generally claimed by Christians that the philosophy of Christianity, the better precepts of Christianity, in other words, its truths, are those which give to Christian nations their so-called superiority over the rest of the world. If this be so, then every honest heart would rejoice to see the church of God once more united, and once more the nursing mother of the nations.

The education of the people has been claimed by, and has properly belonged to, the church, in all ages. There is no agency (not excepting the pulpit itself) for propagating any system of doctrines, and for fixing them in the affections of a people, at all to be compared to church-schools. No church without them was ever established; no church can live without them; without them, any church will die.

Let us briefly examine the testimony of history on this point.

The first theological or church-school, of which we have

any account under the Christian dispensation, was that of Alexandria in Egypt, said to have existed as early as the time of the apostle Mark. One of its early and most distinguished teachers was Clement the patriarch, best known from this greatest use of his life. He was succeeded by the equally famous Origen, and he, by a long line of teachers great and good. To this great school the Christian Church of Africa owed its importance and its very existence, which was maintained by both church and school until the overthrow of the Roman Empire by the barbarians. Besides educating vast numbers of youths who afterwards became teachers and ministers of the Word, and by whose heroic efforts the church was spread among the surrounding nations, the Alexandrine school performed the very important use of harmonizing and reconciling with the truths of Christianity the science and culture of the Greek and Roman civilization, the blessings of which we enjoy at this day. It combated and destroyed the dangerous heresies of the Gnostics, the Neo Platonists, and others of a later day, which were all spasmodic, though formidable, efforts of a dying heathenism to corrupt the truth of the Church.

Next followed the theological school of Antioch, established about the end of the fourth century to meet the urgent needs of the Eastern churches. Its powerful influence is probably felt at this day in the separate existence of the Greek Church.

In reading the history of those early times, it is interesting to note, that the church was always and only there successful where she carried the school as her ally. In the third century, a Christian maiden was carried captive from Asia Minor into Iberia. Her remarkable piety, and the real or supposed efficacy of her prayers for the sick, attracted the attention of the king of that country, who, supposing himself to be raised from a bed of sickness by her prayers, became converted to Christianity. With a zeal and a wisdom which might shame a more enlightened age, this barbarian king at once sent and imported Christian

teachers into his dominions, organized schools, and himself, with his queen, assisted to instruct both old and young. The Iberian Christians (modern Georgia) remain to this day a church surrounded by heathens and Mahomedans, as an island by the sea.

Patrickus, or St. Patrick, as he is called, was a Christian youth captured by some pirates on the coast of Scotland, and sold to a heathen master in Ireland. He was ransomed and restored to his home, but having formed an attachment for the people among whom he had been a captive, he returned among them as a missionary, and converted them to Christianity. The grateful Celts brought of their substance and laid it at the feet of their spiritual father, and Patrick devoted it all, and his own patrimony besides, to the establishment of schools. He invented an alphabet of the language, and taught the people to read. A century after his death the schools established by him reacted upon England, and the continent itself, especially France, and contributed vastly towards awakening Europe from the temporary sleep of the dark ages. A strange sight, indeed! The Celt instructing the Teuton!—by the agency of church-schools, which the insular position of the former rendered it possible for him to preserve. Indeed, it may safely be asserted that the dark ages themselves were caused by the suspension of schools occasioned by the inroads of the barbarians into Europe, and the general disorganization of society.

Wherever we read of the conversion to Christianity of various nations in the middle ages, or earlier, we observe a striking similarity in every case. Some indefatigable apostle is raised up specially by Providence for the work. He preaches, he baptizes, perhaps he performs miracles. His success is, in most cases, universal and complete; but wherever his labors have been of permanent benefit, he has established schools, and taught, not only the truths of Christianity, but the sciences and arts of civilized life. Such was the course pursued by Ulphilas among the Goths, by Patrick in Ireland, by Augustin among the Saxons of England, and later

by Boniface, the English apostle among the Germans. Such was the origin of the Armenian, the Nestorian, and the Abyssinian churches, which have remained until this day.

The kingdom of Denmark was converted twice. Its first apostle having failed to establish schools at all, the people soon relapsed into their former paganism, whence they were rescued by his wiser successor, who, a half century later, brought the school with him.

A striking example of what may be accomplished by a single individual may be seen in the wonderful labors of John Frederick Oberlin in the "Ban de la Roche," near the city of Strasburg, during the last century. This indefatigable philanthropist, in the space of an ordinary lifetime, by his almost unaided efforts, converted a sterile mountain tract, inhabited by a few wretched and ignorant peasants, into a smiling and fertile valley, the happy abode of an intelligent and thrifty population; and he did it mainly by the instrumentality of schools for old and young.

There is not a Christian missionary enterprise now in existence for the conversion of the heathen, which is not founded on the idea that schools for the young constitute their great and almost their only hope of usefulness among the people for whom they labor. But why appeal to history or to missionary enterprises to establish the necessity and importance of church-schools? We have but to look around us in our own country to be convinced of the importance in which they are held.

In the Report of the United States Commissioner of Education for 1870, p. 172, we read: "Of three hundred and sixty-nine colleges (known to this department) in the United States, twenty-five are under the supervision of states, one of a city, and one of the Masonic fraternity; the supervision of eighty-three is undetermined. The remaining two hundred and fifty-nine are divided among the denominations as follows: Methodists, sixty; Roman Catholics, forty-seven; Baptists, thirty-seven; Presbyterians, twenty-eight; Congregationalists, nineteen, etc." Among

the last on the list comes the New Church,— *one*. Besides these are reported ninety-three theological seminaries, with three hundred and thirty-nine professors and three thousand two hundred and fifty-four students.

These are all chartered institutions. If it were possible to enumerate the private schools, with their teachers and pupils, male and female, which are avowedly under church auspices, we should probably find that nine-tenths of the higher education in the country is to-day under the control of the churches.

It seems to be an established principle, recognized by all the churches past and present, believed and acted upon by heathens as well as Christians, by the Chinese followers of Confucius, by the Brahmins of Hindostan, by the Mahomedans — in some sort by all the nations of the earth — a fact placed beyond the reach of cavil or of argument, that any system of truths, to live in the thoughts and affections of a people, must be taught to the young in a systematic way.

Nor is it by the churches alone that this principle is recognized. This may emphatically be called "the age of schools." They seem to be regarded as an essential element of progress in any and every department of human knowledge. There are schools for law, schools for medicine, agricultural schools, military schools, polytechnic schools, schools of painting and design, musical conservatories. No science, no art can pretend to keep abreast with the progress of the age without them.

A feature of the times is the common-school system, by which the State undertakes to educate her children into good citizens. Its influence in the course of a generation has been deemed powerful enough to turn the scale of power between two mighty governments, and to alter the political status of a continent.

Let us not forget to mention Sunday Schools, which were unknown a hundred years ago,— a great charity, born with the new age; the most promising child of the church of

God this day; which numbers its teachers by hundreds of thousands and its scholars by millions; whose bond of union is "All of love and nothing of reward." A beautiful use, in the performance of which every sect of Christendom can give to the others the right hand of fellowship and bid them God-speed.

By these facts we are led to the conclusion that, to *be* anything, or to *become* anything, the man of our age must be *educated into it.*

Schools teach the young. The mind becomes preoccupied by the truths taught in the school. The leading idea of any institution of learning naturally becomes the leading idea in the minds of its pupils. They are at that age when the mind is most plastic to external impressions, and most retentive of them.

Almost all professions and occupations are chosen early in life; and the choice is generally decided as much by external influences as by inward bent. Put a boy into a workshop, surround him with the busy hum of machinery, put tools into his hands; he will probably be a mechanic. Educate him for a lawyer, he will in most cases become one. What great musician, or painter, or preacher, or author, ever commenced his career late in life?

Both the Bible and the writings of the New Church teach us that the same is the case in regard to religion. "Train up a child in the way he should go." "They that seek me early shall find me." "Remember now thy Creator in the days of thy youth." "The regeneration of man is effected by means of remains implanted by the Lord in infancy and youth."

The philosophy of the New Church throws a clear light upon this interesting subject. Its doctrine of degrees offers the only intelligible explanation of the facts. The natural principle whose birth, infancy, and growth are contemporaneous with those of the body, is the solid earth or land surrounded by seas of knowledges, which are accumulated with vast rapidity in the formative period of its existence. At the birth of the rational principle, so

beautifully described in Holy Writ as the separation of the waters above the expanse from the waters beneath the expanse, a medium or atmosphere is furnished whereby the land may be refreshed with health-giving showers and streams. Slowly the mystic soil begins to develop a flora and fauna of its own, animals and plants, affections and thoughts. These grow and die, flourish and pass away: but each one leaves a trace behind. Every thought, every emotion, every act of our past lives, is buried in the natural man, like geologic strata, forming part and parcel of the soil in which grow the good or evil plants of the present, ever changing, ever adding themselves to the accumulations of the past. Upon the character of this soil must depend the growth of whatsoever is planted and cultivated therein. It must be well watered from its own seas; that is, it must be diligently instructed in everything that pertains to its external life and well-being. It must not be a sandy waste or a rainless desert. It must not be sunk so low as to become a swamp. Natural truth, or water, is essential to the spiritual life; but too much of it renders the external man the foul abode of serpents and reptiles and unclean things. The spiritual garden must be well drained.

The next part of the comparison is that which is especially appropriate to the subject in hand. The seeds of the garden or the field should be planted at the proper time, which is early in the year, in order to insure the desired results. In like manner the seeds of heavenly truth should be implanted at an early age, before the ground is pre-occupied by the germs of useless or pernicious plants. Only thus can it become, in the single spiritual year allotted to us here on earth, an Eden or smiling field, the abode of a true humanity. Were this a time or place for an extended argument, many are the illustrations which might be adduced; based, not upon mere fancy or imagination, but upon the immutable laws of correspondence, to show that truth, to take hold upon the mind and to become incorporated with it, must be implanted early in life.

Now the same requisites for the success of every human enterprise, are those upon which depends the success of the external church. Wherever it has been efficiently and permanently organized, we generally find it to have been the work of some one individual, possessing an affection for its doctrines amounting to a genuine enthusiasm. Every such individual is a centre of light and strength, around which rally the less intelligent and the lukewarm. It is such men that good church-schools make; men who have thoroughly studied their own faith; who early seek to apply its doctrines to the life; who are imbued with its philosophy, who are filled with its spirit; who regard its propagation as of supreme importance, and its possession by themselves as the very corner-stone of their mental existence. With such minds, the church and her interests are the standpoint from which all other interests are viewed.

Now and then a pious mother may rear such a man; more rarely, the precepts of a wise father; occasionally such an one, under Providence, is self-made. If we would have them in abundance, they must come through the instrumentality of church-schools and theological seminaries.

It has been forcibly said that the great foe to the progress of truth in the world, is not error, but indifference to truth. If every man would give himself the trouble to examine subjects of serious import, even with a prejudiced eye, the advocates of error would soon diminish in numbers. This is peculiarly true of religious subjects. The natural man is averse to the contemplation of all things above the plane of his life. Amid the engrossing cares of external existence, the masses of mankind really devote but little thought or attention to the things of a higher and a future state. Among those who do this, the majority lack either the ability or the desire to think independently and to act with boldness on their conclusions, where this latter involves any serious conflict of worldly interests or affections. The tenets of religion are not now considered of sufficient importance to warrant great effort or heroic sacrifice. Your spiritual

paradox, already entrenched behind the bulwarks of numbers and wealth, has vastly the advantage. Arrayed in the garments of age and respectability, it loses much of its deformity, and laughs to scorn a new and unpopular truth, which is apt to be rejected where anything like the choice of Hercules is required. Such is the character of the majority of adult persons with whom the New-Church tract and the New-Church missionary come in contact. The few recruits we obtain from such materials are often as indifferent to the well-being of their own souls and of the church, after they come in, as they were before. How different the field in which the teacher labors! He tills a soil fresh and vigorous, unoccupied by antagonistic principles, warm, generous, quickened by a vernal sun. Whatsoever truth he implants there, he rejoices to behold spring forth into life, and give promise of a generous harvest, when, if the same seeds had been planted later in life, they would in most cases have perished from the fierce heat of summer, or been arrested in their growth by the premature cold of old age, or of death.

These are but a few of the general arguments in favor of religious schools. They are much strengthened in the case of the New Church, by the fact that, in her, religion and science, after a long and unnatural divorce, are now at length happily united: that now religion can be taught in science, and science illustrated by religion. Such has not been the privilege of past ages. To the children and the youth of to-day, it may be said as the Lord said to His disciples, "Many prophets and righteous men have desired to see the things which ye see, and have not seen them, and to hear the things which ye hear, and have not heard them."

SACRED MUSIC.

VI. THE PSALMS.

The Book of Psalms stands alone among all writings which ever passed from the pen of man. No other book, even of the Bible itself, in the least resembles it. We cannot say that it is the most beautiful and impressive part of Scripture; for no such comparison can be made respecting writings which are all of the same Divine character: but it has a beauty and impressiveness which are peculiarly its own. While within it are the infinite love and truth which pervade the whole Word of God, its outward form is altogether unique. For its language is that of poetry. It is a collection of spiritual songs. As such, it appeals more directly to the feelings, and more quickly stirs religious sentiment, than those portions of Holy Writ, which, in the sense of the letter, are devoted to narrative, prophecy, or precept.

The word "Psalm" literally means that which is sung to the music of a stringed instrument. The Hebrew name by which the Psalms are usually designated, is "Tehillim," "praises," or "songs of praise;" but sometimes in the title we find the simple word "Shir," which is a common term for "song." One indisputable fact concerning them is that they have, from the first, been sung in Divine worship. Ever since they fell from the inspired lips of David, they have been the chief of sacred songs. Even where their original form and language have been most widely departed from, their name has been retained, and their influence manifestly felt, in the musical service of the church. Congregations in which not a syllable of David's songs is uttered, yet pay involuntary tribute to them by speaking of psalm-tunes and psalmody.

The Psalms are one hundred and fifty in number, and are considered as divided into five books, each of which is marked with a doxology at the close. Thus the forty-first

Psalm, which concludes the first book, ends with the words, "Blessed be Jehovah, God of Israel, from everlasting and to everlasting. Amen and Amen." The second book, closing with the seventy-second Psalm, has a similar ending. And so on, through all the five.

No one needs to be told over what a wonderful range of feeling the Psalms extend. Humiliation, sorrow, penitence, joy, praise, and thanksgiving are here in their fulness depicted. We see in them the alternations of despair and hope, of doubt and trust, of conflict and peace. They do, indeed, sound the whole gamut of human emotion. The man in whose heart they do not strike a reponsive chord, must be utterly devoid of feeling. David himself had many and varied experiences to which the Psalms give utterance. In their essence they are felt to be the experiences of every struggling soul. And so they come home to all of us with wondrous power.

As much as this is perceived, if we consider only the literal sense of the Psalms. But when we come to their deeper spiritual meaning, we have still greater cause to marvel at them. For David, the mighty king of Israel, was representative and prophetic of the Lord Jesus Christ, the mightier King of an eternal Israel. All that David suffered, from the time when he was a boy among the sheepfolds, throughout the period of his persecution by Saul, and the rebellion of his ungrateful children, represents the Lord's temptations in His humanity, — His conflicts with evil spirits and sinful men. David's triumphs over his enemies, and the final glory of his throne, represent, in like manner, the Lord's glorification of His human nature, and His perfect union with the Father. Much, indeed, is added to the significance of the Psalms, when we see revealed in them the whole inner life of Him who was alike the Man of sorrows, and the Prince of peace; for that life is, as we know, the Divinely-given prototype of our own.

One of the Psalms, for example, begins with the words, "My God, my God, why hast thou forsaken me?" This

language, expressive of some troubled phase in David's history, was used by the Lord on the cross; because His temptation was so grievous, that He seemed, as to His external humanity, to be wholly separated from the inmost source of His being, — from the essential Divinity, or the Father, within Him. As the Psalm continues, the same idea is even intensified. "Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee; they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. But I am a worm, and no man; a reproach of men, and despised of the people." Even so may there be times in the spiritual experience of every human being when it seems as if the Lord were far off, and all inner light were shut out of the soul. "But he that endureth to the end shall be saved." The peace and comfort will come at last. And so the Psalm, towards the end, grows bright and hopeful, abounding in the sure promises of happiness. It says, "Ye that fear Jehovah, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard."

Having thus a general conception of the internal quality and characteristics of the Psalms, let us attend for a while to their outward structure. It was just now stated, and is well known, that they are poetry. But if we should apply to them the standard by which we measure modern verse written in the English or any European language, we should find ourselves utterly baffled. Like all ancient poetry, they are, of course, wholly devoid of rhyme. But more than this, they have no regular metre which can be tested by natural rules. Whatever metre there is, is determined by, and subservient to, the sense of the words.

With this fact in mind, we come at once to the great law by which they were written, and which is necessary to be understood, in order that they may be intelligently appreciated and enjoyed.

This is the law of parallelism, or the placing together of sentences which are correlative, or responsive to each other. The nineteenth Psalm, for example, opens as follows: "The heavens declare the glory of God." Then comes immediately the parallel clause, expressing a similar or cognate idea in different language: "And the firmament sheweth his handiwork." The second verse clearly presents the same characteristics. "Day unto day uttereth speech." This is followed by: "Night unto night sheweth knowledge."

Let me quote some familiar passages in this way, designating the correlative phrases by the numerals 1 and 2.

1. "Jehovah is my Shepherd."
2. "I shall not want."
1. "He maketh me to lie down in green pastures."
2. "He leadeth me beside the still waters."
1. "He restoreth my soul."
2. "He leadeth me in the paths of righteousness for his name's sake."
1. "Yea, though I walk through the valley of the shadow of death, I will fear no evil."
2. "For thou art with me; thy rod and thy staff they comfort me."
1. "Thou preparest a table before me in the presence of mine enemies."
2. "Thou anointest my head with oil; my cup runneth over."
1. "Surely goodness and mercy shall follow me all the days of my life."
2. "And I shall dwell in the house of Jehovah for ever."

Again:—

1. "The earth is Jehovah's, and the fulness thereof."
2. "The world, and they that dwell therein."
1. "For he hath founded it upon the seas."
2. "And established it upon the streams."

1. "Who shall ascend into the mountain of Jehovah?"
2. "Or who shall stand in His holy place?"
1. "He that hath clean hands and a pure heart."
2. "Who hath not lifted up his soul to vanity, nor sworn deceitfully."
1. "He shall receive the blessing from Jehovah."
2. "And righteousness from the God of his salvation."
1. "This is the generation of them that seek Him."
2. "That seek thy face, O Jacob."

So we might go on indefinitely. Any one who observes these lines must notice how unequal they are when measured by syllables, but how perfectly balanced when tested by the thoughts which they contain. Is it not evident that they show forth the very essence of the truest and highest poetry? An intelligent commentator, writing on this subject, says: "The first peculiarity which strikes the attentive reader of the Psalms, as contrasted with the lyrical productions of other nations, is the subordination of the outer form to the inner sense. In the separate verses, and in the strophes, there are indications of law influencing the form; but that law, vigorous and flexible, adapts itself readily to the movements of the spirit. In no ancient or modern language do we find the same combination of law and liberty. We may regard this, with some critics, as a stage in the development of form, or with others, more justly, as a result of the deeper consciousness of the special and loftier aim of poetry, bringing the spirit into contact with the Divine; but it certainly constitutes the most important and the most distinctly marked characteristic of Hebrew psalmody." — Speaker's Commentary, Book of Psalms, appendix.

Swedenborg, writing on the same subject from his higher point of view, thus expresses himself: —

"There is a speech of good spirits, and of angelic spirits, composed of the speech of many speaking together, particularly in gyres or choirs; concerning which, by the Divine mercy of the Lord, more will be said elsewhere. The speech in choirs has

often been heard by me. It is flowing, as if rhythmical. They do not think at all either of words or ideas: their meaning flows into these spontaneously: and no words or ideas flow into the discourse, which multiply the sense, or divert it to other things. or to which there adheres anything artificial, or that seems to them elegant, as proceeding from self, or the love of self; for this would immediately create disturbance. They do not fix their attention on any word; they think of the sense, and the words follow spontaneously upon the sense. They end upon unities, for the most part simple, but when upon the compound they glide on by an accent to the following one. The reason of these things is because they think and speak in a society; hence the form of speech is flowing, according to the connection and unanimity of the society. Such was the form of songs in old time, *and such is that of the Psalms of David.*"—A.C. 1648.

INFANT'S BAPTISMAL HYMN.

O Lord, we come to consecrate
  Here, where Thine angels with us stand,
At this, Thine own appointed gate,
  These little ones, fresh from Thy hand.

Unto their sweet unconscious lives
  May the pure living waters be
The fountain whence each soul derives
  The love of good and truth from Thee.

O Father, only Thou can'st know
  The trembling love, and tender fear
Which cause our hearts to overflow
  While offering Thee our treasures here.

Good Shepherd, these thy lambs we bring,
  For Thy dear hand to guard and hold,
Until sweet angel songs they sing
  To Thee, "within the upper fold."

THE FORGIVENESS OF SINS.

Viewed interiorly, or from a spiritual standpoint, the sins of others do not injure us. We can be harmed only by our own. If, under provocation, we retain our Christian integrity, the apparent injuries of others done to us serve only to exalt our own virtue; but if we yield, so as to become guilty of like evils ourselves, we are injured.

Much that is said in connection with the subject of the forgiveness of sins is not said from this standpoint, but from that more external, and, we may say, superficial one, which regards the injuries of which a man is guilty as done, not to himself, but to his neighbor, and the Lord. In accordance with this view, sin demands an externally-inflicted punishment; the law of God is regarded as demanding satisfaction for its violation by such a punishment; its honor requires to be maintained, and this is supposed to be done, in case the punishment is remitted (a thing impossible in itself) by the sufferings of the Saviour. As if the Divine Law were one whose penalty could wait, or be deferred, or be satisfied with a substitution.

The Divine Law is always executed, as promptly, as ceaselessly, as the law of gravitation. It requires nothing to maintain its honor but that men should see it as it is. All ideas of externally-inflicted punishment and of sacrifice being required for maintaining its honor are founded on appearances, and arise from the conception of sin as an injury done to the Lord and to the neighbor, and not to ourselves, — the precise opposite of the reality.

"God is love." God is forgiveness itself, for *love is forgiveness*. The Lord is surrounded by a spiritual atmosphere which, emanating from Himself, is of His own nature, an atmosphere of pure love. It perpetually flows forth as the floods of heat and light from the sun. It shines for all; its warmth and sweetness are for all. There is within it an inherent endeavor to penetrate, warm, nourish, and make

thoroughly alive and happy every human soul. Sins are like shades and ice-banks which it is ever endeavoring to dissipate and dissolve and replace with its own genial warmth, light, and life.

But man is able to thwart the purposes even of the Lord Himself. The Lord, on His part, always forgives, and forgives everything, but how much of this forgiveness are we willing to, and how much do we receive?

The Lord's forgiveness of our sins becomes *available* for us only so far as we cease from them. On His part all our sins are always forgiven, but on our part they are forgiven, that is, forgiveness becomes ours, just so far as we cease to commit them.

Man is born with hereditary tendencies to evil. These in most cases, if not in all, predominate. He has, also, some tendencies, more or fewer, to good. To yield to the former and bring them into outward act, when they are known to be evil and there is ability to do otherwise, is sin. Probably all do this in innumerable instances; and in every case where it is done, if there be no repentance, that is, no effort to avoid such yielding as against God, the evil, though perhaps forgotten, nevertheless remains in the spirit. Thus men acquire, as life goes on, a sad accumulation of evils, and, as every one who does not repent excuses himself for whatever he may do, they come into a state of almost total blindness as to their real condition. They have hosts of evils, of which, from forgetfulness and other causes, they are entirely unaware.

Such is undoubtedly the case with those who grow up to manhood and womanhood with no effort, or at least with no determined effort, to live a religious life. We will suppose now that one of this class of persons, through fear of punishment or the general and hopeless wretchedness of irreligion, or from the hope of the rewards of heaven, determines to become religious. With more or less of vacillation and intermittent effort, he comes to this determination, but he does come to it. If then the doctrines of his church

teach, or his belief is, that his sins are all forgiven and washed away in a moment when he "believes" and trusts Christ to do it, he will, when he conceives himself to have exercised this faith, believe that his sins are thus forgiven and washed away. The "burden is rolled off," and he has, in a greater or less degree, the ecstasies of the new convert. He is delivered from the fear of hell, he expects heaven, feels himself to be at peace with God, and, as is natural with one who has gained so much, at peace with all the world.

Such is, in the main, I believe, the common experience of those who are converted under the teaching of a vicarious atonement and instantaneous salvation by faith alone. Now what is the real truth in this case? The person is forgiven all the sins which he actually recedes from. These must be few at first. On the Lord's part, indeed, he is forgiven all the rest as well; but this forgiveness it is not possible for him yet to receive, or make available to himself. He does not even know of them. They are there, within him still, as much as they ever were. But he does all that he can, and, being sincere, it is all the Lord requires of him at the time. He therefore experiences peace and is happy.

This, however, is not the end. Circumstances will constantly occur which will bring his previously hidden evils to the surface and to his knowledge. Of these he needs to receive forgiveness by overcoming them. Without this no previous forgiveness will be of any avail. *These* evils, if not overcome, have never been forgiven, so far as forgiveness is of any avail to him. The previous disposition of the Lord to forgive in no way affects him, except so far as he *recedes* from the sin. He is therefore converted, but *how far* is he converted? And what is the *quality* of his conversion? In just so far as he has overcome sin, and according to the degree of purity of motive with which he has receded from evil. His sins are forgiven, but how far has he rendered this forgiveness available to himself, or how far has he received it? In just those particulars wherein

he has seen himself to be a sinner and is reformed. What is the evidence of his conversion? The *fruits* that he shows in an upright and godly life.

In the light of the New Church, it is impossible for one to make the absolute statement "I am converted," or "I was converted at such a time." The question still remains, "How far, and in what respects, was I, or am I, converted?" The Lord only knows the true answer to this question. To us and to our neighbors our lives are the only answer. Every instance of overcoming sin makes the evidence of our conversion clearer, or gives us evidence of a greater degree of conversion. Our lives may indeed be such that practically we may have no doubt but that we have experienced it in some degree, but absolute certainty either as to the fact or the quality of it belongs to the Lord alone, and can never, in this world, be ours to affirm. Still less are we capable of affirming complete conversion.

All systems of religion which involve the profession of a personal knowledge of one's interior states, or the possibility of this knowledge being possessed by others, is necessarily superficial, and must pass away as men become more enlightened in regard to spiritual things.

BOOK NOTICES.

ANGELIC WISDOM CONCERNING THE DIVINE PROVIDENCE. From the Latin of Emanuel Swedenborg. Rotch Edition. New-Church Board of Publications, New York; Massachusetts New-Church Union, Boston; J. B. Lippincott & Co., Philadelphia. 1877. pp. 422.

THE issue of a really good translation of any of Swedenborg's works — and such we deem this to be — is the most important contribution that can be made to New-Church literature. Probably no one thing that can be done would so much extend the circle of readers of the writings, both among the young and old, but especially among the young, within the Church and without it,

as good, clear, readable translations,—a thing that is perfectly compatible with their being as faithful and true to the original as translations can be. It is, in fact, more compatible with actual faithfulness to the original than a too verbal and unidiomatic rendering; which (in the words of a recent critic) is often "literal to the point of inexactness." A translation may exactly *contain* the thought of the author, as seen by the translator, from the standpoint of the original, and yet not reflect or convey it to the reader; or, if at all, reflect it very obscurely and inexactly. The point to be aimed at is not merely to *involve* the exact idea of the original, but to reflect it clearly, in the words of the translation. This can only be done, in English, in the true idiomatic forms of the English language. Latin idioms imported into English may involve it, but they do not express it. This is a leading fault of most of the existing translations. We would not say a single word in undue disparagement of the work of those whose disinterested and altogether praiseworthy efforts have given us the translations we now possess. They found the work to do, and did it as best they could; and there is no denying that their labors have been of inestimable advantage to the New Church,—absolutely essential, in fact, to the progress it has made; for it is through them that the writings have thus far been made accessible to other than Latin readers. And yet we ought not to shut our eyes to the fact, that, useful as they have been, the translations are exceedingly defective. To acknowledge this is no reflection upon either the learning or the fidelity of the translators. The ability to make a good translation is a rare gift, which learning and conscientiousness alone cannot supply. The Church was few in number, and could not afford to wait until it could have such translations; and, with abundant reason, it rejoiced to obtain such as it could get. It has been in the effort to produce better, ever since; and the result illustrates again how remarkably few, even among those who have the requisite learning, and are masters of a fair style of writing in their own language, are yet capable of producing a good translation. Their very fidelity to the original, with most men, seems to hamper their freedom in the use of words, and they are led into a too verbal and unidiomatic rendering,—literal, as we have said, even to the point of inexactness; and at the same time verbose, awkward, obscure, and difficult to read.

It has very naturally come to be supposed by many that the

cumbersome, unattractive style to which we get so accustomed that we almost like it, is that of Swedenborg; and that the peculiar phraseology, which often obscures the truth it is intended to convey, is inseparable from the treatment of so interior subjects. This is chiefly a mistake. Swedenborg's style, happily, is such that the translation may be, for the most part, entirely idiomatic, and yet very close to the original; the closer to the original the more perspicuous and readable it will be, if only it be idiomatic and well chosen in words.

Absolute faithfulness to the substance, and as far as possible to the very form, of the author's thought, is the first essential, and clearness is the second essential of a good translation of Swedenborg. Melody and rhythmic construction of sentences are non-essentials, and yet are very pleasant and welcome helps to the reader. But with the conscientious translator the ever-present constraint of his obligation to the two essentials, especially to the first of them, tends perpetually to restrict his freedom in the use of language, and so to impair the melody and gracefulness of his style. The ideal of translation lies in the possession and use of that rare, sensitive faculty of just discrimination which enables the translator to preserve his freedom while holding it in due subordination to the cardinal principles which must on no account be violated. We do not suppose that any endowment and culture can give a translator full possession and command of this gift without a great deal of experience; and when without great experience it is in any considerable measure manifested, there is reason to hope for the attainment of a high degree of excellence.

In respect to the two essentials, we find this new translation of the "Divine Providence," on the whole, to a remarkable degree successful. As to the non-essentials, it appears to us that in many cases the translator might, with great advantage to the reader, have given somewhat more heed to them; that, if he had brought his faithfulness more into working harmony with his freedom, it would have added gracefulness, frequently, to his style; and sometimes it would have been a gain in point of clearness. We venture this suggestion, not without some diffidence,—knowing well how much more easily the thing is said than done. To illustrate what we mean, take the sentence in n. 56:—"Et quia in omni progressione est Primum a quo intime, sequitur," etc. The translation of this is faithfully exact; but with a little change, chiefly in the order of the words — putting them as they would

probably have flowed from the pen in the freedom of writing, rather than translating — it might, we think, read more gracefully, with equal fidelity to the original. Thus:—

TRANSLATION.	SUGGESTED IMPROVEMENT.
"And because most interiorly in all progression is the First from which it is, it follows," etc.	"And as the First from whom it came is most interiorly in all progression, it follows," etc.

Or, take the translation of the following, from n. 131: "Ex his constare potest quod fides inducta per miracula, non sit fides, sed persuasio, non enim aliquod rationale est in illa, minus aliquod spirituale, est enim modo externum absque interno":—

"It may be evident from this, that a faith induced by miracles is not faith but persuasion; for in it there is not anything rational, still less anything spiritual; for it is only an external without an internal."	"It is evident from this that a faith induced by miracles is not faith, but persuasion; for there is nothing rational in it, much less is there anything spiritual; because it is only external, without the internal."

But, notwithstanding these defects, the translation generally is one of unusual merit, even in point of style,— clear, idiomatic, and readable. Its great value, however, lies in its scrupulously exact fidelity to the original. Yet there are some few renderings that appear to us not quite exactly to express the sense of the author's words. For example, "affectio boni et veri," in n. 67 and elsewhere, is translated, in accordance with usage long established from the old translators, "the affection of good and truth." We would not be too positive as to the correctness of our opinion against a form of expression that has been so long and so generally accepted; but from a good deal of study of the subject, and a pretty general examination of the writings, we have come to the conclusion that almost invariably, if not in every instance, the genitive in this and other similar phrases is not subjective, but objective; and that generally the indefinite article should be used instead of the definite; so that the form of expression would be, "an affection for good and truth." As we understand it, good and truth are not the subjects affected, but man, towards good and truth, as objects of his affection. This is intelligible; the other has always appeared to us obscure. Perhaps the translator himself also has had some thought of this kind, which has not yet taken so positive form; for we find this rendering of an analogous passage in n. 76, where the phrase,

"affectiones sciendi et intelligendi," is translated "affections *for* knowing and understanding," although at the beginning of the same paragraph the words had been rendered in the usual way, "affection *of* knowing," etc.

It is with considerable reluctance that we point to any defects in so able and conscientious work; but criticism would lose all its use and value if it degenerated into indiscriminate laudation. Excellent as, on the whole, this work is, we think we see good reason in it to hope for much better from the same source. We rejoice to know that one is at work in this most important field whose earnest love and fitness for it are likely to produce so good and useful fruit.

We must not omit to add that the convenience and value of the book are greatly enhanced by the addition of a very complete alphabetical Index, on the basis, we understand, of that of M. Le Boys des Guays, but much more full and perfect.

As regards the word "ownhood" inserted in brackets, here and there, throughout the volume, and the translation of the word *cœlestis*, when it occurs as the correlative of *spiritualis*, by "heavenly" with the usual word "celestial" in brackets after it, — it is understood that the translator has acted under general instructions given to those engaged in revising and translating for the Rotch Trustees. Our judgment, at present, does not favor these proposed changes, but we see no harm in offering the reader his choice, and thus trying the general judgment of the church on the proposed substitutes for the terms now in use.

We are requested to say, that after this first edition was printed an error was discovered on page 258, line 16, which has already been corrected in the plate, so that in future editions it will read "an angel of the Lord," instead of "the angel of the Lord;" and page 405, line 5, second column of the Index, has also been corrected, to correspond.

S. M. W.

Glimpses of the Coming. By Richard Gleason Greene, Minister of Trinity Church, Orange, New Jersey. New York: Anson D. F. Randolph & Co., 900 Broadway. Price $1.00.

In his preface, the author speaks of this as "a little book," but large enough, as containing no thorough treatment of his subject; "only a series of hints." He is right. But the hints are striking

and suggestive, and show devout and careful thought, though not always successful, upon the matter of which he treats. It is interesting to note the higher efforts of an earnest mind that is evidently dissatisfied with much that has been offered it for sound doctrine, and is seeking something better, — though it may be vaguely, and with small apprehension of the truth. The fact we are told of in the same preface is significant, that "a large company of ministers, in the city of New York, before whom a general outline of the views here given had been read, upon special request, by Mr. Greene, unexpectedly and urgently desired the publication of this treatise. This indicates a wide-spreading freedom of thought, and a certain readiness for a new and better way of believing. Though Mr. Greene adds, "Let this, however, be plainly understood: he (the author) is not aware that any one of the many ministers, before whom this view was presented in outline, assents to it in detail; he is not definitely informed that any of them accept it in even its general principles; he deems them responsible only for the judgment that in the present state of discussion, "this view would be suggestive and helpful to further thought by other minds."

A New Churchman reading this book, will meet with many signs of the change of sentiments and opinions going on in the church at large. It is well called "Glimpses of the Coming." And the "Glimpses" are slight and imperfect. Still, it is better to see a little than to see nothing. The wonder may be that one who sees occasionally so well, should not see more. He has not risen, however, to a spiritual point of view. What he suggests is from a good natural way of looking at spiritual things. He cannot yet rid himself of old impressions. He still looks for the millennium, for the end of the world, and the judgment, as great, distinct, imposing events, while he leaves out of the account many of the hard and impossible features of the old dispensation.

The main idea he tries to unfold is that the Lord has already come, and is always coming; and that when He has fully come into the hearts and minds and lives of men, there will be the promised consummation, when the kingdoms of this world will have become as the kingdom of the Lord; and there will be an uplifting of the human soul everywhere into the light and life of heaven. All history, from the beginning, is regarded as a record of this progress through many drawbacks and delays. All prophecy tells of the same divine advent, or foretells it. Every marked

epoch and dispensation manifests the divine approach and brighter presence, and larger influence. There is to be no visible personal coming of the Lord again to reign upon the earth. It is all a spiritual advancement in the knowledge and love of the Lord and His truth. The eternal purpose is to gather all who will listen to the heavenly invitations and promises into the one fold. And when this is accomplished, the Lord's kingdom will be in the midst of men, on earth as in heaven. Then the Lord will have fully come; the millennium will have arrived; and the glory of the latter day will shine; and nothing shall hurt or destroy in all His holy mountain. What he regards as the millennium, if we mistake not, is very much what we regard as the planting and establishment of the New Church, as a new dispensation. But he seems to have no idea of the New-Church doctrine of the second coming of the Lord in the spiritual sense of the Word, and that this coming is coincident with a new church on earth and in heaven. If he could only see this, he might write to some purpose; though what he gives us may often bear this interpretation with one who looks deeper. He believes in a personal coming of the Lord to the church in the heavens, and through them to the church below. And this coming will be the end of the world, the grand consummation, when everything below will vanish before His presence. To this end, he says: —

"Thus, in a sense, 'judgment was to begin at the house of God;' and Christ's advent, in its minor developments, in the far-off, world-shaking steps of its approach, was to be during that generation (John xii. 31: xvi. 11); and from that time on, He was to be coming nearer and ever nearer, till His coming should consummate itself in the day of His full and ultimate judicial manifestation in a glory of spiritual power and of celestial life, before which the earth and heavens should vanish as a dream. . . . The approach of the Christ Who ever comes, will emerge to view in history through continuously-recurring crises, until, in the crisis of crises, history should end." (pp. 43, 44.)

Touching the Lord's promise of His coming, "I will come again," he says, —

"It may be noted that if the Lord, consoling His troubled Twelve with these words in view of His 'going away' from them, promised them that He would return in *a form* visible to their bodily eyes, that He might take them (the twelve) to be with Himself, He did not fulfil the solemn promise: He has broken the hope which He gave. Some other style and sphere of His personal coming must therefore be assigned: seeking for which,

we may strike upon this oft-forgotten truth — that *full personality does not at all depend on, or in any manner require, a material visibility, though it does tend to produce immense results in the material realm.*" (pp. 22, 23.)

Take this passage with regard to the Last Judgment, and how could one better express, for the class of minds to which it is addressed, the reality of character, and responsibility of a life reflecting either truth or falsity, evil or good; and the fact that it is the way in which a soul stands towards the Lord in faith and trust, that determines its relations to Him now and forever?

"Inasmuch as the Infinite Person of the Christ of God dominates the Day of Final Judgment, each human person shall then be discriminated according to his profound moral and voluntary relation to Christ. In that judgment, nothing whatever shall be decided on any mechanical, formal, or legal ground; the decision and the sentence shall flow from a vital sphere — the sphere of the real and personal *life*." (p. 136.)

Or this upon the same theme — the Final Judgment; as —

"Not any manner of trial, but instant judicial manifestation, discrimination of all men, as by a moral polarization, according as their inmost life joins itself to, or revolts from, the Holy Son of God." (p. 50.)

We had marked other passages for quotation on the Resurrection and the Visitation of Angels, as interesting as those we have given, but must forbear.

We are not inclined to attribute to the reading of Swedenborg's writings especially, the enlargement of mind, and discrimination of thought, and new and elevated views, which are evident in this volume, as in a good deal of the preaching of the day. Still, it would not be strange if these writings, now widely distributed among the clergy, had been brought to the attention of Mr. Greene, and found in him a want which they have in a measure met, as he could understand and use them. Wherever we look, indeed, over these pages, we mark the traces of a quickened spirit and an opened mind. There is clearly a giving up of error long received among the so-called Orthodox, upon almost every point of doctrine here considered. The truth has not always come fully in to take its place. This must be gradual, and depends upon various favoring circumstances. But what such writers as Mr. Greene receive of light, they seem most anxious to impart. Anything is better to them than the old ruts. They love to walk freely in fresh paths. And they would lead others with them — a happy

company — going on as fast as they are able to, without dispute. This is all well as far as it goes; and many a congregation is being instructed in heavenly truth, and satisfied with it, without an idea of the source from which it comes, or any worrying thought of departure from the old course.

The style of this "little book" shows the tendency of much sermonizing, to deal in many words. It is easy, flowing, fervent, ample; but often burdened with language, as if the writer found it difficult to express his meaning, which we think is very probable.

There is little here, as we have intimated, in full accordance with the teachings of the New Church. To be sure, the expected invisible coming of the Lord may point to the possibility of some agreement. And this admission, or rather hearty affirmation, on the part of one who may represent a somewhat extended class, brought up to an expectation of the personal appearing of the risen and ascended Lord, is a great gain on the side of rational opinion. Let it be felt as here set forth, that the second advent is a spiritual event altogether, inasmuch as it is a completion of the gracious operations of the Most High, for the recovery and renewal of the race, and the way is opened for an easier acceptance of the truth, that the Lord has come already in the interior light and power of His Word, — to cheer and raise and lead on into His life and peace those who have been sitting in darkness, and in the shadow of death. And, in speaking of the Lord, we would add that Mr. Greene emphasizes His oneness, His Divine Humanity, His single and human personality; and refers to Him as the "God-man." But we would not make too much of this phraseology; while it certainly shows an increasing knowledge of fundamental doctrine, however gained. For all this, however, we would be grateful and glad, and welcome it as a sign, indeed, of the coming of the Lord in the clouds of heaven. R. P. R.

MONTHLY NOTES AND COMMENTS.

Education and Religion.

In his paper printed in another part of this Magazine, Professor Cabell opens an interesting question, and one which, we confess, we have never been able to answer to our satisfaction. It is not easy for us to see very clearly how far it is desirable at the present day to attempt to join religious or doctrinal instruction with what is commonly termed a general education. Or, to put the question squarely as regards our duties as New Churchmen, shall we send our children to the old established institutions all about us, or shall we build up and foster schools and colleges of our own?

Much, we apprehend, can be said on both sides. Professor Cabell plainly avows his belief in the propriety of making the school an appendage of the church; and within certain limits he is undoubtedly right. Every ecclesiastical body, for example, needs its own theological seminary; and, again, there is often such occasion for sending children away from home, as involves the necessity of placing them under teachers who will exert some definite religious influence. But these cases leave untouched the general question, whether, other things being equal, the union of religious and secular education is best, in itself.

How is it during the time when a child is of the proper age to attend the common schools? Will his welfare be best subserved by allowing him to go, with his young neighbors and playmates, to the unsectarian institution which the State maintains, and in which all citizens have an equal interest, or by sending him to a small private establishment, that is under exclusively New-Church influence? A few experiments of the latter kind have come under our observation; and, so far as we can judge, have not generally proved successful. They do not seem by any means to have had the uniform effect of deepening a child's love for the church, or of protecting him from those dangers which are commonly associated with the outside world. On the other hand, the public schools do not, apparently, exercise any disturbing influence, or, indeed, any appreciable influence whatever, on the spiritual culture; so that

parents are left in entire freedom to guide their children in this respect, as they see fit. After all, is it not true that the home training is the most potential element in forming the religious character of a child, and that if this is feeble, variable, or superficial, no outside efforts can make good its deficiencies?

When we come to consider education at a more advanced stage, — such as is called collegiate, — the question becomes much more serious; for it is almost always necessary to send the student away from home, in order to procure it. The parent's mind is agitated by the fear lest his son may fall under such influences as will cause him to drift away from the faith and life of the church. This fear has been sometimes justified by the event. Harvard College, for example, which, in its curriculum and in the appointment of professors, pays no attention to doctrinal beliefs, has received more than one student of New-Church parentage, who has gone forth from it apparently weaned from the faith of his childhood. We do not say that these young men would have been saved this experience, if they had been educated at a good college, conducted under New-Church auspices; but it seems, at least, quite probable that they would. On the other hand, the New Church is a small and feeble body. Were it to do its best, the facilities which it could offer for a thorough education in all the important branches of knowledge would be insignificant as compared with those which are found in our older universities. We may commit our sons to the latter with fear and trembling, which, if their career disappoints us, are changed into lasting regret. But if, on the contrary, they fulfil expectation, and carry the protecting sphere of the church through their college life and beyond it, may we not reasonably feel that, in addition to a better intellectual outfit, they have gained a greater breadth and solidity of character, by their wider intercourse, their more varied experience, and the very contact with those spiritual and moral obstacles which they must some day meet and overcome?

The secularization, or total separation from religion, of general education, is one of the marked features of the present age. Against it the Roman Catholic Church, and all the stricter ecclesiastical bodies, have always striven. Can we feel positively sure that the real interests of the New Church will be attained by pursuing a similar policy?

We shall be glad to see a further discussion of this important and interesting subject.

A Meeting of the Magazine Club.

In accordance with our intention announced in the November number of the Magazine, we give the following brief sketch of a recent meeting of the Club, which has been prepared with the aid of one of the members present.

The Magazine Club convened on Wednesday, Nov. 21, for its fortnightly meeting. There were present fourteen members and three visitors.

The hour of meeting is five o'clock, P.M., and the usual custom is for at least three of the members to read articles. The readers for this evening were announced to be Mr. Gilbert Hawkes, Mr. S. C. Drew, and Rev. Warren Goddard, Jr. Prior to the reading by Mr. Hawkes, a letter was read, addressed to one of the members, by Professor Parsons, who was unable to be present. This served so well to introduce the subject treated by Mr. Hawkes, that we give it in full here.

"Cambridge, Nov. 4, 1877.

"Dear Mr. R.,—Mr. Hawkes has some papers prepared for the Magazine Club, which he has read to me. Their purpose is to show how the philosophical principles of Swedenborg, as they may be drawn from his theological works, are anticipations of the best truths of the latest natural science, indicating, on the one hand, that science has entered upon paths which lead to religion, and on the other pointing out the direction which these paths must pursue.

"He has some fears that they may not be acceptable to the Club, because they are too abstruse and difficult, or may seem so; and to some extent I share his fear. But I desire so earnestly that the papers may appear in the Magazine, that I write you this note.

"My reasons for this desire, briefly stated, are that their purpose seems to me very important, and the papers cannot fail to be interesting to thinkers, and most instructive to all who would understand important statements of Swedenborg. For if these statements throw a strong light upon leading principles of science, these principles in their turn help greatly to explain his statements.

"It is a subject I have studied, in a loose way, for many years, and perhaps for that reason value these papers more than I otherwise might. They have taught me more than my desultory investigations have ever given me. The learning they manifest is wide and various, thorough and accurate, and the connected passages from Swedenborg could not have been found without diligent search, nor used as they are without a keen perception of the meaning of many difficult passages.

"Some instances of the identity between the views of Swedenborg and those of the best scientists of the day, are so striking that they may suggest the thought that it is fictitious and unreal. But no characteristic of

these papers is more certain than their honesty. Swedenborg is not screwed up to a given point, nor the scientists referred to forced to mean what they do not. But the work is done by simply placing corresponding passages in apposition.

"You may infer that I heartily advise their publication, because they will do honor to the Magazine with thinking persons, and will place in permanent and accessible forms valuable truths and suggestions.

"Sincerely yours, THEOPHILUS PARSONS."

Mr. Hawkes then read his article, entitled "Form."

After the writer had finished, the President of the Club called upon the members in turn to express their opinions as to the subject of the paper.

One remarked that the use of the spectroscope confirms the ideas advanced in the paper, by showing that the substance of the sun is identical with the substances or matters of our earth.

Another dwelt on the atomic theory as advanced in the paper, and mentioned some interesting conclusions which had been reached by modern scientists on this subject.

A third was glad to see that the modern scientists, buried, as they so often are, in materialism, are yet unconsciously drawing near to, and confirming the truth, as we learn it spiritually.

Remarks were made by others of the members, and then, at seven o'clock, all sat down to partake of a modest supper, prepared under the direction of the Collation Committee.

After some forty minutes spent in social chat around the board, the Club again resumed the reading of articles; and Mr. S. C. Drew's paper on the "Need of a Sure Faith" was attentively listened to, the idea being advanced that the world is now asking continually: "Do men carry their religion into daily life?" and that, as the old church loses its hold on men, it becomes more and more important to have a sure faith to take its place.

Many expressions of satisfaction followed the reading of this paper. One member remarked on the certainty of New-Church faith, saying, "We *know* our faith is true. Others *think* theirs is."

Another quoted Swedenborg's definition of faith, namely: "From the love of good in the will proceeds the love of truth in the understanding; from the love of truth proceeds the perception of truth; from the perception of truth the thought of truth; and from these comes the acknowledgment of truth, which is faith in its genuine sense."—Doctrine of Life, 36.

A third referred to the very tender way in which the writer

spoke of our duty to the church and to the members of all churches or sects, and enlarged on the importance of making the church truly lovable through the bringing forth of its good, as well as the teaching of its truth.

A fourth impressed upon the Club the necessity of not becoming narrow in their ideas as to who constitute the church. These are, in a general sense, as Swedenborg says, all who believe in the Lord and lead a life according to the Commandments.

Another thought that we do not always discriminate between the *members* and the *doctrines* of the old church, but forget that it is of the latter that Swedenborg particularly wrote, and that, too, a century ago, when these doctrines were more thoroughly believed than now by the professed members of the old church.

The third article of the evening was then read by Rev. W. Goddard, Jr., on the "Divine Providence in the Permission of Falsities of Doctrine," and this paper came in at an admirable moment to illustrate the preceding one on the "Need of a Sure Faith," by showing that, while a sure faith is a very desirable and necessary thing, yet the Providence of the Lord is manifested in the errors and falsities which have prevailed among men, and which have often been, in a measure, at least, overruled for good purposes. The writer gave as examples the common belief in the resurrection of the body, which, as Swedenborg says, has had this redeeming feature, that it has prevented man from losing entirely the idea of a life after death. Again, the supposed anger of God is permitted to keep those from doing evil who can only be restrained by fear, etc.

Further illustrations of this kind of permission were given by other members, but the hour of adjournment soon arriving, there was but a brief discussion of this interesting paper.

The above is, of course, but the merest outline of the meeting. Yet it may serve to convey some idea of its character and spirit. Our readers will have an opportunity, in due time, of forming their own opinions of the articles which were the subjects of conversation.

Father Curci, the Jesuit.

The case of Father Curci, the Italian priest, who has lately been expelled from the Society of Jesus, is attracting a good degree of attention. The cause of his expulsion is, that he has expressed the belief that for the last seven years the temporal

power of the Pope has ceased to exist, together with the opinion that such power is not essential to the government of the church, and the very sensible advice that true wisdom, on the part of the church, would consist in adapting itself to its altered circumstances. A correspondent of "The Christian Union," writing recently from Rome, gives the following account of the matter: —

"As early as the year 1871, Father Curci began to speak after this fashion of the condition of affairs, and two years later gave his opinions to the public in his preface to an edition of the four gospels, — a version prepared and published by himself. From that moment he became obnoxious to the Vatican; but as reading, especially of a serious nature, is not popular in Italy, the case was not promptly taken up. Last winter, when preaching in Milan, Father Curci, being in the company of a gentleman, the leader of the clericals in that city, gave expression to the same set of ideas, and his words were carried to Rome, and repeated to Pius IX. himself, who became very angry and indignant.

"Father Curci, learning this, wrote to the Pope a private letter in most guarded and respectful terms. The Pope read it, and wrote upon it, 'Not worthy of a reply,' and sent it to the General of the Society of Jesus. It never reached its address, but instead, no one seems to know how, fell into the hands of a journal, and was published. After this the wrath of the Vatican knew no bounds. In the month of August, Father Curci came to Rome, and had an interview with Cardinal Simeoni, the successor of Antonelli. He was ordered to retract. At first he refused, saying he had nothing to retract, having attacked no dogma, but simply expressed an opinion on a question of practical politics.

"The Cardinal insisted, and Father Curci yielded to a certain degree, offering a promise that he would henceforth avoid speaking in public, or writing on the subject, and agreeing to print the engagement in a new work, which he is to bring out shortly. This, however, did not satisfy the Cardinal, who insisted on his binding himself to silence *even in private*. Against this tyranny Father Curci revolted, and consequently is expelled. 'Thus,' says the 'Liberta,' in conclusion, 'it is plain to be seen that none but slaves can keep on good terms with the Vatican; men of intelligence and learning must separate from it.'

"The truth is, whether Father Curci is aware of it or not, he is an anomaly in the Church of Rome. There is a smell of heresy about him, which the authorities of that church have ever been quick to perceive. It is possible, and even probable, that he may die in her communion, protesting attachment to her with his latest breath. He will be none the less a reprobate son."